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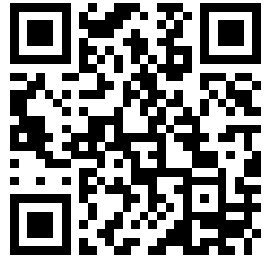

IMMANUEL;

OR,

THE MYSTERY

OF

THE INCARNATION

OF THE

SON OF GOD.

BY JAMES USHER,

ARCHBISHOP OF ARMAGH.

The Word was made Flesh—John i. 14.

And without controversy, great is the mystery of Godliness: GOD was manifest in the flesh—1 Tim. iii. 16.——*Christ came, who is over* all, *God blessed for ever.* Amen—Rom. ix. 5.

SWANSEA:

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He was ordained priest in 1601, and soon after was appointed to preach constantly before the court at Christ-church in Dublin, on Sundays in the afternoon. In 1603, he was sent over to England with Dr. Luke Challoner, in order to purchase books for the library of Dublin. In 1607, he took the degree of Batchelor of Divinity; soon after, he was made Chancellor of St. Patrick's Cathedral, and the same year was chosen Professor of Divinity, when he made choice of Bellarmine's Controversies for the subject of his lectures.

Some years after, he made it a constant custom to come over to England once in three years, spending one month of the summer at Oxford, another at Cambridge, and the rest of the time in London. In 1612, he took the degree of Doctor of Divinity; at the latter end of the year 1620, he was promoted to the Bishopric of Meath, and in 1625 was made Archbishop of Armagh. In the administration of his archbishopric he acted in a very exemplary manner, and endeavoured to reform the clergy and officers in the ecclesiastical court.

In 1640, he came over to England with his family, with an intention soon to return to Ireland; but was prevented by the rebellion which broke out then in 1641, and in this rebellion he was plundered of every thing, except his library, which was in England, and some furniture in his house at Drogheda. His Majesty,

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therefore, conferred on him the Bishopric of Carlisle, to be held in commendam: the revenues of which were greatly lessened by the Scotch and Irish armies quartering upon it; but when all the lands belonging to the Bishoprics in England were seized by the parliament, they voted him a pension of £400. per annum, though he never received it above once or twice.

He afterwards removed to Oxford; and, in 1643, was nominated one of the Assembly of Divines at Westminster, but refused to sit among them; which together with some of his sermons at Oxford, giving offence to the parliament, they ordered his study of books of considerable value, to be seized; but by the care of Dr. Featly, one of the assembly, they were secured for the primate's use. The king's affairs declined; and Oxford being threatened with a siege, he left that city, and retired to Cardiff in Wales, to the house of Sir Timothy Tyrrel, who had married his only daughter, and was then Governor and General of the Ordnance.

He was afterwards invited to London by the Countess of Peterborough. In 1647, he was chosen preacher in Lincoln's-Inn; and during the treaty in the Isle of Wight, he was sent for by the King, who consulted him about the government of the Church. The death of his Majesty struck him with great horror. The Countess of Peterborough's house, where the primate then lived, being just over against Charing-

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Cross, several of her gentlemen and servants went up to the leads of the house, whence they could plainly see what was acting before Whitehall. As soon as his Majesty came upon the scaffold, some of the household told the primate of it; and asked him, whether he would see the king once more before he was put to death. He was at first unwilling, but at last went up, when, as the ceremony advanced, the primate grew more and more affected; and when the executioners, in vizards, began to put up the king's hair he swooned away. He died of a pleurisy in 1655, and was solemnly buried at Westminster, in St. Erasmus's Chapel.

He published, 1. *Britannicarum Ecclesiarum Antiquitates.*—2. *Polycarpi et Ignatii Epistolae, Græce Latine, &c.*—3. *Annals of the Old and New Testament, in Latin.*—4. *De Græce Septuaginta Interpretum Versione Syntagma:* and many other books which are esteemed. A considerable number of his works still remain in manuscript.

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THE MYSTERY

OF

THE INCARNATION

OF

THE SON OF GOD.

THE holy Prophet, in the Book of the * Proverbs, proposes to all such as have not *learned wisdom, nor known the knowledge of the holy*, this question—*Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? What is his name, and what is his SON'S name, if thou canst tell?* To help us herein, the SON Himself did tell us, when he was upon earth, that † *None hath ascended up to heaven, but he that descended from heaven, even the Son of man which is in heaven* And that we might not be ignorant of his *name*, the Prophet Isaiah did long before foretell, that ‡ *Unto us a Child is born, and unto us a Son is given; whose name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.*

* Prov. xxx. 3, 4. † John iii. 13. ‡ Isa. ix. 6.

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Where, if it be demanded, how these things can stand together—that the *Son of man* speaking upon *earth*, should yet at the same instant be *in heaven*? that the *Father of Eternity* should be *born in time*? and that the *Mighty God* should become a *Child*; which is the weakest state of man himself? we must call to mind, that the first letter of this great Name, is WONDERFUL. When he appeared of old to Manoah, his *name* was *Wonderful*, and he did wondrously. *Judg.* xiii. 18, 19. But that, and all the wonders that ever were, must give place to the great Mystery of his Incarnation, and in respect thereof cease to be wonderful. For of this work that may be verified, which is spoken of those wonderful judgments that God brought upon Egypt, when he would * shew his power, and have his name declared throughout all the earth. † *Before them were no such: neither after them shall be the like.*

Neither the creation of all things out of nothing, which was the beginning of the works of God, (those six working days putting as it were an end to that long Sabbath that never had beginning; wherein the Father, Son, and Holy Ghost, did infinitely ‡glorify themselves and § rejoice in the fruition one of another, without communicating the notice thereof to any creature) nor the resurrection from the dead, and the restoration of all things, the last works that shall go before that everlasting Sabbath (which shall have a beginning, but never shall have end)—Neither that first, I say, nor these last, though most admirable pieces of work, may be compared with this; wherein the Lord was pleased to shew the highest pitch (if any thing may be said to be highest in that which is infinite and exempt from all measure and dimensions) of his Wisdom, Goodness, Power and Glory.

The Heathen Chaldeans, to a question propounded by the King of Babel, made answer, ‖ that it was a

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* Exod. ix. 16. † Ibid. x. 14. & xi. 6. ‡ John xvii. &c.
§ Prov. viii. 30. ‖ Dan. ii. 11.

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rare thing which he required, and that none other could shew it, *except the Gods, whose dwelling is not with flesh.* But the rarity of this lieth in the contrary to that which they imagined to be so plain; that he * *who is over all, God blessed for ever*, should take our flesh and dwell, or pitch his tabernacle, with us. That as † the glory of God filled the *Tabernacle* (which was a ‡ figure of the human nature of our Lord) with such a kind of fulness, that Moses himself was not able to approach unto it; (therein coming short, § as in all things, of the Lord of the house) and filled the Temple of Solomon (a type likewise ‖ of the body of our *Prince of Peace*) in ¶ such sort, that the priests could not enter therein, so * *in Him dwelleth all the fulness of the Godhead bodily.*

And therefore, if of that Temple, built with hands, Solomon could say with admiration—† *But will God in very deed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain thee; how much less this house, which I have built!* Of the true Temple, that is not of this building, we may with greater wonder say with the Apostle, ‡ *Without controversy, great is the mystery of godliness: God was manifest in the flesh*, yea, was made of a woman, and born of a virgin. A thing so § wonderful, that it was given for a sign unto unbelievers seven hundred and forty years before it was accomplished; even a sign of Gods own choosing, among all the wonders in the depth, or in the heighth above. *Therefore the Lord himself shall give you a sign; Behold, a Virgin shall conceive, and bear a Son, and shall call his name Immanuel.* Isa. 7. 14.

A notable wonder indeed, and great beyond all comparison—That the Son of God should be ‖ *made of a Woman;* even made of that Woman which was ¶ made

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* Rom. ix. 5. & John i. 14. † Exod. xl. 34, 35. ‡ Heb. ix. 9-11.
§ Heb. iii. 3. 6. ‖ John ii. 19. 21. ¶ 2 Chro. vii. 1, 2.
* Coloss. ii. 9. † 2 Chro. vi. 18. ‡ 1 Tim. iii. 16.
§ Isa. vii. 11. 14. ‖ Gal. iv. 4. ¶ John i. 3. & Col. i. 16.

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by himself. That her *womb* then, and the * *heavens* now, should *contain* him, whom + *the Heaven of Heavens cannot contain.* That he who had both father and mother, whose pedigree is upon record even up unto Adam; who in the fulness of time was brought forth in Bethlehem, and when he had finished his course *cut off out of the land of the living at Jerusalem:* should yet notwithstanding be in truth, that which his shadow Melchisedec was only in the conceit of the men of his time, ‡ *without Father, without Mother, without Pedigree, having neither beginning of days, nor end of life.* That his Father should be § *greater* than he; and yet he his Father's ‖ *equal.* That he ¶ *is,* before Abraham *was*; and yet Abraham's birth preceded his well nigh the space of two thousand years. And finally, that he who was *David's Son,* should yet be *David's Lord:* * a case which puzzled the greatest Rabbies among the Pharisees, who had not yet *learned this wisdom, nor known this knowledge of the holy.*

The untying of this knot depends upon the right understanding of the wonderful conjunction of the divine and human nature, in the unity of the Person of our Redeemer. For by reason of the strictness of this personal union, whatsoever may be verified of either of those Natures, the same may be truly spoken of the whole Person, from whichsoever of the Natures it be denominated. For the clearer conceiving whereof, we may call to mind that which the Apostle hath taught us touching our Saviour, + *In him dwelleth all the fulness of the Godhead bodily;* that is to say, by such a personal and real union, as doth inseparably and everlastingly conjoin that infinite Godhead with his finite manhood, in the unity of the self same individual Person.

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* Act. iii. 21. + 1 Kings viii. 27. ‡ Heb. vii. 3. with Isa. liii. 8. and Mic. v. 2. § John xiv. 28. ‖ John v. 18. Phil. ii. 6. ¶ John viii. 58. * Matth. xxii. 42, 43, &c. + Col. ii. 9.

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He in whom that fulness dwells, is the PERSON: *that* fulness which so dwells in him, is the NATURE. Now there dwelleth in him not only the fulness of the *Godhead*, but the fulness of the *Manhood* also. For we believe him to be both perfect God, begotten of the substance of his Father before all worlds; and perfect Man, made of the substance of his Mother in the fulness of time. And therefore we must hold, that there are two distinct *Natures* in him: and two so distinct, that they do not make one compounded nature: but still remain uncompounded and unconfounded together. But *He* in whom the fulness of the Manhood dwelleth is not one, and he in whom the fulness of the Godhead, another: but he in whom the fulness of both these natures dwelleth, is one and the same *Immanuel*, and consequently it must be believed as firmly, that he is but one *Person*.

And here we must consider, that the divine Nature did not assume an human Person, but the divine Person did assume an human Nature: and that of the three divine Persons, it was neither the first nor the third that did assume this Nature; but it was the middle Person, who was to be the middle one, that must undertake this mediation betwixt God and us. Which was otherwise also most requisite, as well for the better preservation of the integrity of the blessed Trinity in the Godhead, as for the higher advancement of mankind, by means of that relation which the second Person, the Mediator, did bear unto his Father. For if the fulness of the Godhead should have thus dwelt in any human Person, there should then a fourth Person necessarily have been added unto the Godhead: and if any of the three Persons, beside the second, had been born of a woman, there should have been two Sons in the Trinity. Whereas now the Son of God and the Son of the blessed Virgin, being but one Person, is consequently but one Son; and so no alteration at all made in the relations of the Persons of the Trinity.

Again, in respect of us, the Apostle shews, that

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for this very end * *God sent his own SON, made of a Woman: that WE might receive the adoption of SONS:* and thereupon maketh this inference; *Wherefore thou art no more a Servant but a SON, and if a SON, then an HEIR of God through Christ.* Intimating thereby, that what relation Christ hath unto God by Nature, we being found in him have the same by Grace. By nature he is † *the only begotten Son of the Father:* but this is the high grace he has purchased for us; that ‡ *as many as received him, to them he gave power,* or privilege, *to become the Sons of God,* even *to them that believe on his Name.* For although he reserve to himself the pre-eminence, which is due unto him in a peculiar manner, of being § *the first born among many brethren:* yet in him, and for him, the rest likewise by the grace of adoption are all of them accounted as *first borns.*

So God commands Moses to say unto Pharaoh: ‖ *Israel is my Son, even my first born: And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son,* even *thy first born.* And the whole Israel of God, consisting of Jew and Gentile, is in the same sort described by the Apostle to be ¶ *the general assembly and Church of the first born enrolled in heaven.* For the same reason that maketh them to be *Sons,* to wit, their incorporation into Christ, the self same also maketh them to be *first borns:* so as (however it fall out by the grounds of our common law) by the rule of the Gospel this consequence will still hold true; * *if children, then heirs, heirs of God and joint-heirs with Christ.* And so much for the SON, the *Person* assuming.

The *Nature* assumed, is *the seed of Abraham,* Heb. ii. 16. *the seed of David,* Rom. i. 3. *the seed of the Woman,* Gen. iii. 15. the WORD, † the second

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* Gal. iv. 4, 5. 7. † John i. 14. and iii. 16. ‡ John i. 12.
§ Rom. viii. 29. ‖ Exod. iv. 22, 23. ¶ Heb. xii. 23.
* Rom. viii. 17. † 1 John v. 7.

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person of the Trinity, being *made FLESH; that is to say, † *God's own Son* being *made of a Woman*, and so becoming truly and really ‡ *the fruit of her womb*. Neither did he take the substance of our nature only, but all the properties also and the qualities thereof: so as it might be said of him, as it was of § Elias and the ‖ Apostles, that he was *a man subject to like passions as we are*. Yea he subjected himself ¶ *in the days of his flesh* to the same * *weakness* which we find in our own frail nature, and was compassed with like *infirmities*; and in a word, *in all things was made like unto his brethren*, sin only excepted. Wherein yet we must consider, that as he took upon him, not an human *Person*, but an human *Nature*: so it was not requisite he should take upon him any *Personal* infirmities, such as are madness, blindness, lameness, and particular kinds of diseases, which are incident to some only and not to all men in general; but those alone which do accompany the whole nature of mankind, such as are hungering, thirsting, weariness, grief, pain, and mortality.

We are further here also to observe in this our † Melchisedec, that as he had no *Mother* in regard to one of his natures, so he was to have no *Father* in regard of the other; but must be born of a pure and immaculate Virgin, without the help of any man.

And this also was most requisite, as for other respects, so for the exemption of the assumed nature from the imputation and pollution of Adam's sin. For ‡ sin having by that one man entered into the world, every father becometh an Adam unto his child, and conveyeth the corruption of his nature unto all those whom he doth beget. Therefore our Saviour assuming the substance of our nature, but not by the ordinary way of natural generation, is thereby freed from all the touch and taint of the corruption of our

* John i. 14. † Gal. iv. 4. ‡ Luke i. 42. § James v. 17. ‖ Acts xiv. 15. and iv. 15. ¶ Heb. v. 7. * 2 Cor. xiii. 4.—Heb. ii. 17, 18. † Heb. vii. 3. ‡ Rom. v. 12.

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flesh; which by that means only is propagated from the first man unto his posterity. Whereupon, he being made *of* man but not *by* man, and so becoming the immediate fruit of the *womb*, and not of the *loins*, must of necessity be acknowledged to be * that HOLY THING, which so was born of so blessed a Mother. Who although she were but the passive and material principle of which that precious flesh was made, and the Holy Ghost the agent and efficient; yet cannot the man Christ Jesus thereby be made the *Son* of his + own Spirit, because fathers do beget their children out of their own substance: the Holy Ghost did not so, but framed the flesh of him, from whom himself proceeded, out of the creature of them both, ‡ *the handmaid of our Lord;* whom from thence *all generations shall call blessed.*

That blessed womb of hers was the bride-chamb wherein the Holy Ghost did knit that indissolu knot betwixt our human nature and his Deity: Son of God assuming into the unity of his person which before he was not; and yet without cha (for so must God still be) remaining that which he was. Whereby it came to pass, that § this *holy thing which was born of her*, was indeed and in truth to be *called the SON of GOD.* Which wonderful connexion of two so infinitely differing natures in the unity of one person, how it was there effected, is an inquisition fitter for an angelical intelligence, than for our shallow capacity to look after. To which purpose also we may observe, that in the fabric of the *Ark* of the Covenant, ‖ the posture of the faces of the *Cherubims* toward the *Mercy-seat* (the type of our Saviour) was such, as would point unto us, that these are the things which *the angels desire to* ¶ *stoop and look into.*

And therefore let that satisfaction, which the angel gave unto the Mother Virgin (whom it did more

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* Luke i. 35. + Gal. iv. 6. and Rom. viii. 9.
‡ Luke i. 38. 48. § Luke i. 35. ‖ Exod. xxxvii. 9.
¶ 1 Pet. i. 12

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especially concern to move the question, * *How may this be?*) content us, † *The power of the Highest shall over-shadow thee.* For as the former part of that speech may inform us, that ‡ *with God nothing is impossible:* so the latter may put us in mind, that the same God having *over-shadowed* this mystery with his own veil, we should not presume with the men of Bethshemesh § to look into this *Ark* of his; lest for our curiosity we be smitten as they were. Only this we may safely say, and must firmly hold; that as the distinction of the persons in the holy Trinity hindereth not the unity of the Nature of the Godhead, though every Person intirely holdeth his own incommunicable property; so neither doth the distinction of the two Natures in our Mediator any way cross the unity of his Person, although each nature remaineth intire in itself, and retaineth the properties agreeing thereunto, without any conversion, composition, commixion, or confusion.

When ‖ Moses beheld the bush burning with fire, and yet no whit consumed, he wondered at the sight, and said; *I will now turn aside, and see this great sight, why the bush is not burnt.* But when God thereupon called unto him out of the midst of the bush, and said, *Draw not nigh hither*, and told him who he was; Moses trembled, hid his face, and durst not behold God. Yet although, being thus warned, we dare not draw so nigh; what doth hinder but we may stand aloof, and wonder at this great sight? ¶ *Our God is a consuming fire*, saith the Apostle: and a question we find propounded in the Prophet. * *Who among us shall dwell with the devouring fire? who amongst us shall dwell with the everlasting burnings?* Moses was not like other prophets, but † God spake unto him face to face, as a man speaketh

* Luke i. 34. † Ibid. ver. 35. ‡ Ibid. ver. 37. § 1 Sam. vi. 19.
‖ Exod. iii. 2, 3, 5, 6. and Acts vii. 31, 32. ¶ Heb. xii. 29.
* Isa. xxxiii. 14. † Num. xii. 6, 7, 8. and Exod. xxxiii. 11.

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unto his friend: and yet for all that, when he besought the Lord that he would shew him his glory; he received this answer, * *Thou canst not see my face: for there shall no man see me, and live.* Abraham before him, though a special + *friend of God*, and the ‡ *father* of the faithful, the children of God; yet held it a great matter that he should take upon him so much as to § speak unto God, being *but dust and ashes.* Yea, the very Angels themselves ‖ *(which are greater in power and might)* are fain to ¶ cover their faces, when they stand before him, as not being able to behold the brightness of his glory.

With what astonishment then may we behold our dust and ashes assumed into the undivided unity of God's own Person; and admitted to dwell here, as an inmate, under the same roof! and yet in the midst of those everlasting burnings, the bush to remain unconsumed, and to continue fresh and green for evermore. Yea, how should not we with Abraham rejoice to see this day, wherein not only our nature in the person of our Lord Jesus is found to dwell for ever in those everlasting burnings; but, in and by him, our own persons also are brought so nigh thereunto, that, * God doth set his Sanctuary and Tabernacle among us, and dwell with us, and (which is much more) maketh us ourselves to be the + *house* and the ‡ *habitation*, wherein he is pleased to dwell by his Spirit, according to that of the Apostle: § *Ye are the temple of the living God, as God hath said; I will dwell in them and walk in them, and I will be their God, and they shall be my people.* And that most admirable prayer which our Saviour himself made unto his Father in our behalf, ‖ *I pray not for these alone, but for them also which shall believe on me*

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* Exod. xxxiii. 18. 20. + Isa. xli. 8.—2 Chro. xx. 7. and Jam. ii. 23. ‡ Rom. iv. 11. 16. and Gal. iii. 7. § Gen. xviii. 27. ‖ 2 Pet. ii. 11. ¶ Isa. vi. 2. * Levit. xxvi. 11, 12.—Ezek. xxxvii. 26, 27. and Rev. xxi. 3. + Heb. iii. 6. ‡ Eph. ii. 22. § 2 Cor. vi. 16. ‖ John xvii. 20, 21, 22, 23.

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through their word: that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.

To compass this conjunction betwixt God and us, he that was to be our * JESUS or *Saviour*, must of necessity also be IMMANUEL; which being interpreted is, *God with us*. And therefore in his *Person* to be Immanuel, that is, God dwelling with our flesh; because he was by his *Office* too, to be Immanuel, that is, he who must make God to be as one with us, for this being his proper office, to be † *Mediator between God and men*, he must partake with both: and being from all eternity consubstantial with his Father, he must at the appointed time, become likewise consubstantial with his Children. ‡ *Forasmuch then as the children are partakers of flesh and blood; he also himself likewise took part of the same*, saith the Apostle. We read in the Roman History, that the Sabines and the Romans joined battle together, upon such an occasion as is mentioned in the last chapter of the book of Judges, of the children of Benjamin, catching every man a wife of the daughters of Shilo; the women being daughters to the one side, and wives to the other, interposed themselves, and took up the quarrel, so that by the mediation of these, who had a peculiar interest in either side, and by whose means this new alliance was contracted betwixt the two adverse parties; they who before stood upon the highest terms of hostility, did not only entertain peace, but also joined themselves together into one body and one state.

God and we were § *enemies*, before we were *reconciled to him by his Son*. He that *is to* be ‖ *our peace*, and to *reconcile us unto God*, and to *slay this*

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* Mat. i. 22. 28. † 1 Tim. ii. 5. ‡ Heb. ii. 14.
§ Rom. v. 10. ‖ Eph. ii. 14. 16.

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enmity, must have an interest in both the parties that are at variance, and have such a reference unto either of them, that he may be able to send this comfortable message unto the sons of men: **Go to my brethren, and say unto them: I ascend unto my Father, and your Father; and to my God, and your God.* For as long as †*he is not ashamed to call us brethren:* ‡*God is not ashamed to be called our God.* And his entering of our appearance, in his own name and ours, after this manner; §*Behold, I, and the children which God hath given me;* is a motive strong enough to appease his Father, and to turn his favourable countenance towards us: as on the other side, when we become unruly and prove rebellious children; no reproof can be made more forcible, nor inducement so prevalent (if there remain any spark of grace in us) to make us cast down our weapons and yield, than this. ‖*Do ye thus requite the Lord, O foolish people and unwise? Is not he thy Father that hath bought thee?* and bought thee ¶ *not with corruptible things, as silver and gold, but with the precious blood* of his own Son!

How dangerous a matter it is to be at odds with God, old Eli sheweth by this main argument: **If one man sin against another, the Judge shall judge him: but if a man sin against the Lord, who shall plead* or *intreat for him?* and Job before him. †*He is not a man as I am, that I should answer him, and we should come together in judgment: neither is there any Days-man* or *Umpire betwixt us, that may lay his hand upon us both.* If this general rule should admit no manner of exception, then were we in a woeful case, and had cause to weep much more than St. John did in the Revelation; when ‡none was found *in heaven, nor in earth, nor under the earth, that was able to open the book* which he saw in the right

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* John xx. 17. † Heb. ii. 11. ‡ Heb. xi. 16. § Heb. ii. 13.
‖ Deut. xxxii. 6. ¶ 1 Pet. i. 17, 18, 19. * 1 Sam. ii. 25.
† Job. ix. 32, 33. ‡ Rev. v. 3, 4.

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hand of him that sat upon the Throne, *neither to look thereon.* But as St. John was wished there, to refrain his weeping, because * *the Lion of the tribe of* Juda, *the root of* David, *had prevailed to open the book, and to loose the seven seals thereof*: so he himself elsewhere giveth the like comfort unto all of us in particular: † *If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.*

For as ‡ there is *one God*, so is there *one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all;* and in discharge of this his office of mediation, as the only fit umpire to take up this controversy, was to lay his hand as well upon God the party so highly offended, as upon *Man* the party so basely offending. In things concerning God, the *Priesthood* of our Mediaton is exercised. § *For every high Priest is taken from among men, and ordained for men in things pertaining to God.* The parts of his Priestly function are two; *Satisfaction* and *Intercession*: the former whereof giveth contentment to God's *justice;* the latter soliciteth his *mercy*, for the application of this benefit to the children of God in particular. Whereby it cometh to pass, that God in ‖ shewing mercy upon whom he will shew mercy is yet for his justice no loser: being both ¶ *just, and the justifier of him which believeth in Jesus.*

By virtue of his *Intercession*, our Mediator * appeareth in the presence of God for us, and † maketh request for us. To this purpose, the Apostle noteth in 4th to the Hebrews, 1. *That we have a great high Priest, that is passed into the heavens, Jesus the Son of God.* ver. 14. II. *That we have not an high Priest which cannot be touched with the feeling of our infirmities, but was in all things tempted as we are; yet*

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* Rev. v. 5. † 1 John ii. 1, 2. ‡ 1 Tim. ii. 5, 6.
§ Heb. v. 1. and ii. 17. ‖ Rom. ix. 15, 16. ¶ Rom. iii. 26.
* Heb. ix. 24. † Rom. viii. 34. and Heb. vii. 25.

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without sin. ver. 15. Betwixt the *having* of such, and the *not having* of such an Intercessor, betwixt the *height* of him in regard of the one, and the *lowliness* in regard of his other nature, standeth the comfort of the poor sinner. He must be such a suitor as taketh our case to heart: and therefore **in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high Priest.* In which respect it was needful he should partake with our flesh and blood, that he might be tenderly affected unto his brethren: so likewise for the obtaining of so great a suite, it behoved he should be most dear to God the Father, and have so great an interest in him, as he might always be sure to be †heard in his requests: who therefore could be no other, but he of whom the Father testified from heaven; ‡*This is my beloved Son, in whom I am well pleased.* It was fit our Intercessor should be Man, like unto ourselves; that we might §*boldly* come to him, *and find grace to help in time of need:* it was fit he should be God, that he might *boldly* go to the Father, without any way disparaging him; as being his ‖*fellow* and ¶*equal.*

But such was God's *love* to justice, and *hatred* to sin; that he would not have his *justice* swallowed up with mercy, nor *sin* pardoned without the making of fit reparation. And therefore our Mediator must not look to procure for us a simple *pardon* without more ado; but must be a **propitiation* for our sins, and redeem us by fine and †*ransom:* and so not only be the master of our *requests*, to intreat the Lord for us, but also take upon him the part of an ‡*Advocate*, to plead full *satisfaction* made by himself, as our §*surety*, unto all the debt wherewith we any way stood chargeable. Now the *satisfaction* which our surety bound himself to perform in our behalf, was a double *debt:* the principal, and the accessory. The

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* Heb. ii. 17. † John xi. 42. ‡ Mat. iii. 17. § Heb. iv. 16. ‖ Zach. xiii. 7. ¶ Phil. ii. 6. * Rom. iii. 25.—1 John ii. 2. and iv. 10. † Mat. xx. 28. and 1 Tim. ii. 6. *See* Job xxxiii. 24. ‡ 1 John ii. 1. § Heb. vii. 22.

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principal debt is obedience to God's most holy Law: which man was bound to pay as a perpetual tribute to his Creator, although he had never sinned; but, being now by his own default become bankrupt, is not able to discharge in the least measure. His surety therefore being to satisfy in his stead, none will be found fit to undertake such a payment, but he who is both God and Man.

Man it is fit he should be, because Man was the party that by the Articles of the first Covenant was tied to this obedience; and it was requisite that, *as by one man's disobedience many were made sinners, so by the obedience of one man likewise many should be made righteous. Again, if our Mediator were only God, he could have performed no obedience (the Godhead being free from all manner of subjection:) and if he were a mere man, although he had been as perfect as Adam in his integrity, or the Angels themselves; yet being left to himself amidst all the temptations of Satan and this wicked world, he should be subject to fall, as they were; or if he should hold out, as †*the elect Angels* did, that must have been ascribed to the *grace* and favour of another: whereas the giving of strict satisfaction to God's *justice* was the thing required in this behalf. But now being God, as well as Man, he by his own ‡*eternal Spirit* preserved himself without spot: presenting a far more satisfactory obedience unto God, than could have possibly been performed by Adam in his integrity.

For, beside the infinite difference that was betwixt both their *Persons*, which maketh the actions of the one beyond all comparison to exceed the worth and value of the other: we know that Adam was not able to make himself holy; but what holiness he had, he received from him who created him according to his own image: so that whatsoever obedience Adam had performed, God should have §eaten but of the fruit

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* Rom. v. 19. † 1 Tim. v. 21. ‡ Heb. ix. 14.
§ 1 Cor. ix. 7.

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of the vineyard which himself had planted; and **of his own* would all that have been, which could be given unto him. But Christ did himself sanctify that human nature which he assumed; according to his own saying, John 17. 19. *For their sakes I sanctify myself:* and so out of his own peculiar store did he bring forth those precious treasures of holy obedience, which for the satisfaction of our debt he was pleased to tender unto his father. Again, if Adam had †done all things which were commanded him, he must for all that have said; *I am an unprofitable servant; I have done that which was my duty to do.* Whereas in the voluntary obedience, which Christ subjected himself unto, the case stood far otherwise.

True it is, that if we respect him in his human nature, ‡*his Father is greater than he;* and he is his Father's §*servant:* yet in that he said, and most truly said, *that God was his Father,* ‖ the Jews did rightly infer from thence, that he thereby *made himself equal with God;* and ¶ the Lord of Hosts himself hath proclaimed him to be *the man* that is *his fellow.* Being such a man therefore, and so highly born; by the privilege of his birth-right, he might have claimed an exemption from the ordinary service whereunto all other men are tied: and by being * the King's Son, have freed himself from the payment of that tribute which was to be exacted at the hands of Strangers. When † the Father brought this his first-begotten into the world, he said; *Let all the Angels of God worship him:* and at the very instant wherein the Son advanced our nature into the highest pitch of dignity, by admitting it into the unity of his sacred Person, that nature so assumed was worthy to be crowned with all glory and honour: and he in that nature might then have set himself down ‡at the right hand of the throne of God; tied to no other subjection than now he is,

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* 1 Chro. xxix. 14. 16. † Luke xvii. 10. ‡ John. xiv. 28.
§ Isa. liii. 11 and Mat. xii. 18. ‖ John. v. 18. ¶ Zech. xiii. 7.
* Mat. xvii. 25, 26. † Heb. i. 6. ‡ Heb. xii. 2.

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or hereafter shall be, when after the end of this world he shall have delivered up the kingdom to God the Father. For then also in regard of his assumed nature, he * *shall be subject unto him who put all* other *things under him.*

Thus the Son of God, if he had minded only *his own things*, might at the very first have attained unto the joy that was set before him: but † looking *on the things of others*, he chose rather to come by a tedious way and wearisome journey unto it, not challenging the privilege of a Son, but taking upon him *the form of a* mean *servant*. Whereupon in the days of his flesh, he did not serve as an honourable Commander in the Lord's host, but as an ordinary soldier he *made himself of no reputation*, for the time as it were ‡ emptying himself of his high state and dignity; *he humbled himself, and became obedient* until his death; being content all his life long to be § *made under the law:* yea, so far, that as he was sent ‖ *in the likeness of sinful flesh*, so he disdained not to subject himself unto the law, which properly did concern *sinful flesh*. And therefore howsoever *Circumcision* was by right applicable only unto such as were ¶ *dead in their sins, and the circumcision of their flesh;* yet he, in whom there was *no body of the sins of the flesh* to be put off, submitted himself notwithstanding thereunto: not only to testify his communion with the Fathers of the old Testament; but also by this means to tender unto his Father a bond, signed with his own blood, whereby he made himself in our behalf a debtor unto the whole Law. *For I testify* (saith * the Apostle) *to every man that is circumcised, that he is a debtor to the whole Law.*

In like manner *Baptism* appertained properly unto such as were defiled, and had need to have their † sins washed away: and therefore when all the land of

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* 1 Cor. xv. 28. † Phil. ii. 4, 5, 7, 8. ‡ Phil. ii. 7.
§ Gal. iv. 4. ‖ Rom. viii. 3. ¶ Col. ii. 11. 13.
* Gal. v. 3. † Acts xxii. 16.

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Judea, and they of Jerusalem, went out unto John, they **were all baptized of him in the river* Jordan, *confessing their sins.* Among the rest came our Saviour also; but the *Baptist* considered that he had need to be baptized by Christ, and Christ no need at all to be baptized by him, refused to give way unto that action; as altogether unbefitting the state of that immaculute Lamb of God, who was to take away the sin of the world. Yet did our Mediator submit himself to that Ordinance of God also: not only to testify his communion with the Christians of the New Testament; but especially (which is the reason yielded by himself) because †*it became him thus to fulfil all righteousness.* And so having fulfiled all righteousness, whereunto the meanest man was tied, in the days of his pilgrimage (which was more than he needed to have undergone, if he had respected only himself:) the works which he performed were truly works of *supererogation*, which might be put upon the account of them whose debt he undertook to discharge; and being performed by the person of the Son of God, must in that respect not only be equivalent, but infinitely over value the obedience of Adam and all his posterity, although they had remained in their integrity, and continued until this hour, instantly serving God day and night. And thus for our main and principal debt of Obedience, hath our Mediator given satisfaction unto the Justice of his Father; ‡*good measure, pressed down, shaken together, and running over.*

But beside this, we were liable to another debt; which we have incurred by our default, and drawn upon ourselves by way of forfeiture. For as § Obedience is a due *debt*, and God's servants in regard thereof are truly *debtors:* so likewise is sin a ‖*debt*, and sinners ¶*debtors*, in regard of the penalty due

* Mat. iii. 6. and Mark i. 5. † Mat. iii. 15. ‡ Luke vi. 38.
§ Luke xvii. 10.—Rom. viii. 12. and Gal. v. 3. ‖ Mat. vi. 12. compared with Luke xi. 4. ¶ Luke vii. 41. and Mat. vi. 12.

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for the default. And as the payment of the debt which cometh *nomine pœnæ*, dischargeth not the tenant afterwards from paying his yearly rent, after the default hath been made, is no sufficient satisfaction for the penalty already incurred; therefore our surety, who standeth chargeable with all our debts, as he maketh payment for the one by his *Active*, so must he make amends for the other by his *Passive* obedience: he must first * suffer, and then enter into his glory. † *For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect* (that is, a perfect accomplisher of the work he had undertaken) *through sufferings.*

The Godhead is of that infinite perfection, that it cannot possibly be subject to any passion. He therefore that had no other nature but the Godhead, could not pay such a debt as this; the discharge whereof consisted in suffering and dying. It was only fit, that God's justice should have been satisfied in that nature which had transgressed; and that the same nature should suffer the punishment, that had committed the offence. ‡ *Forasmuch then as the children were partakers of flesh and blood, he also himself likewise took part of the same: that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage.* Such and so great was the love of God the Father towards us, that § *he spared not his own Son, but delivered him up for us all:* and so transcendent was the love of the Son of God towards the sons of men, that he desired not to be spared; but rather than they should lie under the power of death, was of himself most willing to suffer death for them. Which seeing in that infinite nature, which

* Luke xxiv. 26. † Heb. ii. 10. ‡ Heb. ii. 14, 15. § Rom. viii. 32.

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by eternal generation he received from his Father, he could not do: he resolved in the appointed time to take unto himself a Mother, and out of her substance to have a body framed unto himself, wherein he might * *become obedient unto death, even the death of the Cross*, for our redemption. And therefore † when he cometh into the world, he saith unto his Father: *A body hast thou fitted me; Lo, I come to do thy will O God.* By the which will (saith the ‡ Apostle) *we are sanctified, through the offering of the body of Jesus Christ once for all.*

Thus we see it was necessary for the satisfaction of this debt, that our Mediator should be Man: but he that had no more in him than a Man, could never be able to go through with so great a work. For if there should be found a Man as righteous as Adam was at his first creation, who would be content to suffer for the offence of others, his sufferings possibly might serve for the redemption of one soul; it could be no sufficient ransom for those § innumerable multitudes that were to be ‖ *redeemed to God out of every kindred, and tongue, and people, and Nation.* Neither could any Man or Angel be able to hold out, if a punishment equivalent to the endless sufferings of all the sinners in the world should at once be laid upon him. Yea, the very powers of Christ himself, upon whom ¶ *the spirit of might did rest*, were so shaken in this sharp encounter; that he, who was the most accomplished pattern of all fortitude, stood * *sore amazed*, and with † *strong crying and tears* prayed that, ‡ *if it were possible, the hour might pass from him.*

§ This man, therefore, being to offer one sacrifice for sins for ever; to the burning of that sacrifice he must not only bring the ‖ coals of his love as strong as death, and as ardent as the fire which hath a most

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* Phil. ii. 8. † Heb. x. 5. 7. 9. ‡ Ibid. ver. 10.
§ Rev. vii. 9. ‖ Ibid. v. 9. ¶ Isa. xi. 2. * Mark xiv. 33.
† Heb. v. 7. ‡ Mark xiv. 35. § Heb. x. 12. ‖ Cant. viii. 6.

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vehement flame, but he must add thereunto those * everlasting burnings also, even the flames of his most glorious Deity: and therefore † *through the eternal Spirit* must he *offer himself without spot unto God*; that thereby he might ‡ obtain for us an *eternal redemption*. The blood, whereby the Church is purchased, must be § *Gods own blood:* and to that end must ‖ *the Lord of glory be crucified:* ¶ *the Prince* and Author *of life be killed;* he, * whose eternal *generation no man can declare, be cut off out of the land of the living;* and the *man* that is God's own *fellow be* thus *smitten;* according to that which God himself foretold by his Prophet: † *Awake, O sword, against my shepherd, and against the man* that is *my fellow, saith the Lord of Hosts: smite the shepherd, and the sheep shall be scattered.* The people of Israel, we read, did so value the life of David their king, that they counted him to be worth ‡ *ten thousand* of themselves: how shall we then value the life of § *David's Lord;* ‖ who is *the blessed and only Potentate, the King of kings, and Lord of lords?* It was indeed our nature that suffered; but he that suffered in that nature, ¶ *is over all, God blessed for ever:* and for such a Person to have suffered but one hour, was more than if all other persons had suffered ten thousand millions of years.

But put the case also, that the life of any other singular man might be equivalent to all the lives of the whole of mankind: yet the laying down of that life would not be sufficient to do the deed, unless he that had power to lay it down, had power likewise to take it up again. For, to be detained always in that *prison,* * *from whence there is no coming out before the pay-*

* Isa. xxxiii. 14. † Heb. ix. 14. ‡ Ibid. ver. 12.
§ Acts xx. 28. ‖ 1 Cor. ii. 8. ¶ Acts iii. 15. * Isa. liii. 8.
† Zach. xiii. 7. and Mat. xxvi. 31. ‡ 2 Sam. xviii. 3.
§ Mat. xxii. 43, 44. ‖ 1 Tim. vi. 15. and Rev. xix. 16.
¶ Rom. ix. 5. * Mat. v. 26.

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ment of the uttermost farthing; is to lay always under execution, and to quit the plea of that full payment of the debt, wherein our surety stood engaged for us. And therefore the Apostle upon that ground doth rightly conclude; that **if Christ be not raised, our faith is vain, we are yet in our sins:* and consequently, that as he must be †*delivered* to death *for our offences*, so he must be *raised again for our justification.*

Yea, our Saviour himself, knowing full well what he was to undergo for our sakes, told us before-hand, that the *Comforter* whom he would send unto us, should ‡*convince the world*, that is, fully satisfy the consciences of the sons of men, concerning that §everlasting *righteousness*, which was to be brought in by him, upon this very ground: *Because I go to my Father, and ye see me no more.* For if he had broken prison, and made an escape, the payment of the debt, which as our surety he took upon himself, being not yet satisfied, he should have been seen here again: Heaven would not have held him, more than Paradise did Adam, after he had fallen into God's debt and danger. But our Saviour raising himself from the dead, presenting himself in Heaven before him, unto whom the debt was owing, and maintaining his standing there, hath hereby given good proof, that he is now a free man, and hath fully discharged that debt of ours for which he stood committed. And this is the evidence we have to shew of that *righteousness*, whereby we stand justified in God's sight: according to that of the Apostle: ‖ *Who shall lay any thing to the charge of God's Elect? It is* God *that justifieth: who is he that condemneth? It is Christ that died, yea rather that is risen again: who is even at the right hand of God, who also maketh intercession for us.*

Now although an ordinary man may easily part with his life; yet doth it not lie in his power to resume it again at his own will and pleasure. But he that must

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* 1 Cor. xv. 17. † Rom. iv. 25. ‡ John xvi. 10.
§ Dan. ix. 24. ‖ Rom. viii. 33, 34.

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do the turn for us, must be able to say as our JESUS did: **I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again.* And in another place: †*Destroy this Temple, and in three days I will raise it up*, saith he unto the Jews, *speaking of the Temple of his body.* An human nature then he must have had, which might be subject to dissolution: but being once dissolved, he could not by his own strength (which was the thing here necessarily required) raise it up again; unless he had ‡*declared* himself *to be the Son of God with power, by the resurrection from the dead.* The *Manhood* could suffer, but not overcome the sharpness of death: the *Godhead* could suffer nothing, but overcome any thing. He therefore that was to suffer and to overcome death for us, must be partaker of both natures: that §*being put to death in the flesh*, he might be able also to *quicken* himself by his own Spirit.

And now are we come to that part of Christ's mediation, which concerneth the conveyance of ‖*the redemption of* this *purchased possession* unto the sons of men. A dear purchase indeed, which was to be redeemed with no less price than the blood of the Son of God: but what should the purchase of a stranger have been to us? or what should we have been the better for all this; if we could not derive our descent from the purchaser, or raise some good title whereby we might estate ourselves in his purchase? Now this was the manner in former time in Israel, concerning redemptions: that unto him who was the next of kin belonged the right of being ¶*Goël* or the *Redeemer.* And Job had before that left this glorious profession of his faith unto the perpetual memory of

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* John x. 17, 18. † Ibid. ii. 19. 21. ‡ Rom. i. 4. § 1 Pet. iii. 18. ‖ Eph. i. 14. ¶ Ruth. iii. 12. and iv. ver. 1, 3, 4, 7.

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all posterity. * *I know that my Goël* or *Redeemer liveth, and at the last shall arise upon the dust* (or, *stand upon the earth.) And after this my skin is spent; yet in my flesh shall I see God. Whom I shall see for myself, and mine eyes shall behold, and not another* for me. Whereby we may easily understand, that his and our Redeemer was to be the invisible God; and yet in his assumed flesh made visible even to the bodily eyes of those whom he redeemed. For if he had not thus assumed our *flesh;* how should we have been of his blood, or claimed any kindred to him? and unless the *Godhead* had by a personal union been inseparably conjoined unto that flesh; how could he therein have been accounted our *next* of kin?

For the better clearing of which last reason; we may call to mind that sentence of the Apostle: † *The first man is of the earth earthy: the second man is the Lord from heaven.* Where, notwithstanding there were many millions of men in the world betwixt these two; yet we see our Redeemer reckoned *the second man.* And why? but because these two were the only men, who could be accounted the prime fountains from whence all the rest of mankind did derive their existence and being. For as all men in the world by mean descents do draw their first original *from the first man:* so in respect of a more immediate influence of efficiency and operation do they owe their being unto *the second man,* as he is *the Lord from heaven.* This is God's own language to Jeremiah: ‡ *Before I formed thee in the belly, I knew thee.* And this is David's acknowledgement, for his part: § *Thy hands have made me and fashioned me;* ‖ *thou hast covered me in my mother's womb:* ¶ *thou art he that took me out of my mother's bowels.* And Job's, for his also. * *Thy hands have made me and fashioned me together round*

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* Job. xix. 25, 26, 27. † 1 Cor. xv. 47. ‡ Jer. i. 5.
§ Psalm cxix. 73. ‖ Ibid. cxxxix. 13. ¶ Ibid. lxxi. 6.
* Job. x. 8, 11.

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about: thou hast cloathed me with skin and flesh, and hast fenced me with bones and sinews. And the * Apostle's for us all: *In him we live, and move, and have our being.* Who inferreth also thereupon, both that *we are the offspring* or *generation of God;* and that *he is not far from every one of us.* This being to be admitted for a most certain truth (notwithstanding the opposition of all gainsayers) that God doth more immediately concur to the generation and all other motions of the creature, than any natural agent doth or can do. And therefore † *if by one man's offence, death reigned by one; much more they which receive abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ.* Considering that this *second* man is not only as universal a principle of all our beings, as was that *first*, and so may sustain the common person of us all, as well as he; but is a far more immediate agent in the production thereof: not, as the *first*, so many generations removed from us, but more near unto us then our very next progenitors; and in that regard justly to be accounted our next of kin, even before them also.

Yet is not this sufficient either: but there is another kind of generation required, for which we must be beholden unto *the second man, the Lord from Heaven;* before we can have interest in this purchased *Reclemption.* For as the guilt of the *first man's* transgression is derived unto us by the means of carnal generation: so must the benefit of the *second man's* obedience be conveyed unto us by spiritual regeneration. And this must be laid down as a most undoubted verity: that, ‡ *except a man be born again, he cannot see the kingdom of God*; and that every such must be § *born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.* Now, as our Mediator in respect of the Adoption of Sons, which he had

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* Acts xvii. 28, 29. † Rom. v. 17. ‡ John iii. 3.
§ Ibid. i. 13.

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procured for us, *is not ashamed to call us *Brethren*: so in respect of this new birth, whereby he begetteth us to a spiritual and everlasting life, he disdaineth not to own us as his *Children*. † When *thou shalt make his soul an offering for sin, he shall see his seed:* saith the Prophet Isaiah. ‡ *A seed shall serve him; it shall be accounted to the Lord for a generation:* saith his Father David likewise of him. And he himself, of himself: § *Behold I, and the children which God hath given me.* Whence the Apostle deduceth this conclusion: ‖ *Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same.* He himself, that is, he who was God, equal to the Father: for who else was able to make this ¶ *new creature*, but the same * God that is the Creator of all things? (no less power being requisite to the effecting of this, than was at the first to the producing of all things out of nothing:) and these new † babes being to be ‡ *born of the Spirit;* who could have power to send the *Spirit*, thus to beget them, but the Father and the Son from whom he proceeded? the same blessed Spirit, who framed the natural body of our Lord in the womb of the Virgin, being to new mould and fashion every member of his mystical body unto his similitude and likeness.

For the further opening of which mystery (which went beyond the apprehension of § *Nicodemus*, though a *master of Israel*) we are to consider; that in every perfect generation, the creature produced receiveth two things from him that doth beget it: *Life* and *Likeness*. A curious Limner draweth his own son's portraiture to the life (as we say:) yet because there is no true life in it, but a likeness only; he cannot be said to be the begetter of his Picture, as he is of his Son. And

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* Heb. ii. 11. † Isa. liii. 10. ‡ Psalm xxii. 30.
§ Heb. ii. 13. ‖ Ibid. ver. 14. ¶ 2 Cor. v. 17.—Eph. ii. 10. and Gal. vi. 15. * John i. 13.—James i. 18.—1 Pet. i. 3. and 1 John v. 1. † 1 Pet. ii. 2. ‡ John iii. 5, 6, 8. and 1 Pet. i. 22. § John iii. 4, 9, 10.

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some creatures there be that are bred out of mud or other putrid matter: which although they have life, yet because they have no correspondence in likeness unto the principle from whence they were derived, are therefore accounted to have been but an improper and equivocal generation. Whereas in the right and proper course of generation (others being esteemed but monstrous births that swerve from that rule) every creature begetteth his like:

———nec imbellem feroces
Progenerant aquilæ columbam.

Now touching our spiritual death and life, these sayings of the Apostle would be thought upon: * *We thus judge, that if one died for all, then were all dead: and that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them and rose again.* † *God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in our sins, hath quickened us together with Christ.* ‡ *And you being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.* § *I am crucified with Christ. Nevertheless I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me.* From all which we may easily gather, that if by the obedience and sufferings of a mere man, though never so perfect, the most sovereign medicine that could be thought upon should have been prepared for the curing of our wounds: yet all would be to no purpose, we being found dead, when the medicine did come to be applied.

Our Physician therefore must not only be able to restore us unto health, but unto life itself: which none can do but the Father, Son, and holy Ghost; one God, blessed for ever. To which purpose, these passages

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* 2 Cor. v. 14, 15. † Eph. ii. 4, 5. ‡ Col. ii. 13. § Gal. ii. 20.

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of our Saviour also are to be considered. * *As the Father hath life in himself: so hath he given to the Son to have life in himself.* † *As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.* ‡ *I am the living bread, which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the world.* The substance whereof is briefly comprehended in that saying of the Apostle: § *The last* Adam *was made a quickening spirit.* An Adam therefore and perfect Man must he have been; that his flesh, given for us upon the Cross, might be made the conduit to convey life unto the world: and a *quickening spirit* he could not have been, unless he were God, able to make that flesh an effectual instrument of life by the operation of his blessed Spirit. For, as himself hath declared, ‖ *It is the spirit that quickeneth;* without it, *the flesh would profit nothing.*

As for the point of similitude and likeness: we read of Adam, after his fall, that he ¶ *begat* a son *in his own likeness, after his image.* And generally, as well touching the carnal as the spiritual generation, our Saviour hath taught us this lesson, * *That which is born of the flesh, is flesh; and that which is born of the spirit, is spirit.* Whereupon the Apostle maketh this comparison betwixt those who are born of that first man, who is of the earth earthy, and of the second man, who is the Lord from heaven: † *As is the earthy, such are they that are earthy; and as is the heavenly, such are they also that are heavenly: and as we have borne the image of the earthy, we shall also bear the image of the heavenly.* We shall indeed hereafter bear it in full perfection: when ‡ the *Lord Jesus Christ shall change our vile body, that it may be fashioned like unto his glorious body; according to the working,*

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* John v. 26. † Ibid. vi. 57. ‡ Ibid. ver. 51.
§ 1 Cor. xv. 45. ‖ John vi. 63. ¶ Gen. v. 3.
* John iii. 6. † 1 Cor. xv. 48, 49. ‡ Phil. iii. 21.

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whereby he is able even to subdue all things unto himself. Yet in the mean time also, such a conformity is required in us unto that heavenly man, that * *our conversation must be in heaven, whence we look for* this *Saviour:* and that we must † *put off, concerning the former conversation, that old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of our mind; and put on the new man, which after God is created in righteousness and true holiness.* For as in one particular point of domestic authority, ‡ *the Man* is said to be *the image and glory of God,* and the *Woman the glory of the Man:* so in a more universal manner is Christ said to be § *the image of God,* even ‖ *the brightness of his glory, and the express image of his person;* and we ¶ *to be conformed to his image, that he might be the first born among* those *many brethren,* who in that respect are accounted * *the glory of Christ.*

We read in the holy history, that God † *took of the spirit which was upon* Moses, *and gave it unto the seventy Elders;* that they might bear the burden of the people with him, and that he might not bear it, as before he had done, himself alone. It may be, his burden being thus lightened, the abilities that were left him for government were not altogether so great, as the necessity of his former employment required them to have been: and in that regard, what was given to his assistants, might perhaps be said to be taken from him. But we are sure the case was otherwise in him of whom now we speak: unto whom ‡ *God did not* thus *give the Spirit by measure.* And therefore although so many millions of believers do continually receive this § *supply of the Spirit of Jesus Christ;* yet neither is that fountain any way exhausted, nor the plenitude of that well-spring of grace any whit impaired or diminished: it being God's pleasure ‖ *That in him should*

* Phil. iii. 20. † Eph. iv. 22, 23, 34. ‡ 1 Cor. xi. 7.
§ 2 Cor. iv. 4. ‖ Heb. i. 3. ¶ Rom. viii. 29.
* 2 Cor. viii. 23. † Num. xi. 17. 25. ‡ John iii. 34.
§ Phil. i. 19. ‖ Col. i. 19.

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all fulness dwell; and that * *of his fulness all we should receive*, grace *for* grace. That as in the natural generation there is such a correspondence in all parts betwixt the begetter and the Infant begotten; that there is no member to be seen in the Father, but there is the like answerably to be found in the child, although in a far less proportion: so it falleth out in this spiritual, that for every grace which in a most eminent manner is found in Christ, a like grace will appear in God's Child, although in a far inferior degree; similitudes and likenesses being defined by the Logicians to be comparisons made in *quality* and not in *quantity*.

We are yet further to take it into our consideration, that by thus enlivening and fashioning us according to his own image, Christ's purpose was not to raise a seed unto himself dispersedly and distractedly, but to † *gather together in one, the Children of God that were scattered abroad;* yea and to ‡ *bring all unto one head, by himself, both them which are in Heaven and them which are on the Earth.* That as in the Tabernacle, § *the vail divided betwixt the Holy place and the most Holy*; but the curtains which covered them both were so coupled together with the taches, that it might still ‖ *be one Tabernacle*: so the Church Militant and Triumphant, typified thereby, though distant as far the one from the other as Heaven is from the Earth, yet is made but one Tabernacle in Jesus Christ; ¶ *in whom all the building fitly framed together groweth unto an holy Temple in the Lord*, and *in whom all of us are builded together for an habitation of God through the Spirit.*

The bond of this mystical union betwixt Christ and us (as elsewhere hath more fully been declared) is on his part that * *quickening Spirit*, which being in him as the Head, is from thence diffused to the spiritual ani-

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* John i. 16. † Ibid. xi. 52. ‡ Eph. i. 10.
§ Exod. xxvi 33. ‖ Ibid. xxvi. 11. ¶ Eph. ii. 21, 22.
* John vi. 63.—1 Cor. vi. 17. and xv. 45.—Phil. ii. 1.—Rom. viii. 9.—1 John iii. 3. and iv. 13.

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mation of all his Members: and on our part *Faith*, which is the prime act of life wrought in those who are capable of understanding by that same Spirit. Both whereof must be acknowledged to be of so high a nature, that none could possibly by such ligatures knit up so admirable a body, but he that was God Almighty. And therefore although we did suppose such a man might be found who should perform the Law for us, suffer the death that was due to our offence and overcome it; yea and whose obedience and sufferings should be of such value, that it were *sufficient* for the redemption of the whole world: yet could it not be *efficient* to make us live by faith, unless that Man had been able to send God's Spirit to apply the same unto us.

Which as no mere Man or any other Creature whatsoever can do; so for *Faith* we are taught by St. † Paul, that it is the *operation of God*, and a *work of his power*, even of that same power wherewith Christ himself was raised from the dead. Which is the ground of that prayer of his, that the eyes ‡ of our understanding being enlightened, we might know *what is the exceeding greatness of his power to us-ward who believe; according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places far above all Principality, and Power, and Might, and every Name that is named not only in this world, but also in that to come: and hath put all things under his feet, and gave him to be head over all things to the Church, which is his body, the fulness of him that filleth all in all.*

Yet was it fit also, that this *Head* should be of the same nature with the *Body* which is knit unto it: and therefore that he should so be God, as that he might partake of our flesh likewise. § *For we are*

* Gal. ii. 20. and v. 5. and iii. 11.—Eph. iii. 17. † Col. ii. 12. 2 Thes. i. 11. ‡ Eph. i. 19, 20, &c. § Eph. v. 30.

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members of his body, saith the same Apostle; *of his flesh, and of his bones.* And, **except ye eat the flesh of the Son of man*, saith our Saviour himself, *and drink his blood; ye have no life in you.* †*He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.* Declaring thereby, *First*, that by this mystical and supernatural union, we are as truly conjoined with him, as the meat and drink we take is with us; when by the ordinary work of Nature, it is converted into our own substance. *Secondly*, that this conjunction is immediately made with his human nature. *Thirdly*, that the ‡*Lamb slain*, that is, §*Christ crucified*, hath by that death of his, made his flesh broken, and his blood poured out for us upon the Cross, to be fit food for the spiritual nourishment of our souls; and the very well spring from whence, by the power of his Godhead, all life and grace is derived unto us.

Upon this ground it is, that the Apostle telleth us, that we ‖*have boldness to enter into the Holiest by the blood of Jesus; by a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh.* That as in the Tabernacle, there was no passing from the Holy to the most Holy place, but by the veil: so now there is no passage to be looked for from the Church Militant to the Church Triumphant, but by the *flesh* of him, who hath said of himself; ¶*I am the way, the truth and the life, no man cometh unto the Father but by me.* Jacob in his dream beheld **a ladder set upon the Earth, the top whereof reached to Heaven, and the Angels of God ascending and descending on it*, the *Lord* himself *standing above it.* Of which vision none can give a better interpretation than he, who was prefigured therein, gave unto Nathaniel, †*Hereafter you shall see heaven opened, and the Angels of God ascending*

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* John vi. 53. † Ibid. ver. 56. ‡ Rev. v. 12. and xiii. 8.
§ 1 Cor. i. 23. and ii. 2. ‖ Heb. x. 19, 20. ¶ John xiv. 6.
* Gen. xxviii. 12, 13. † John i. 51.

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and descending upon the Son of man. Whence we may well collect, that the only means whereby God standing above and his Israel lying here below are conjoined together, and the only ladder whereby Heaven may be scaled by us, is the *Son of man.* The type of whose flesh, the *veil*, was therefore commanded to be *made with Cherubims; to shew that we come † to an innumerable company of Angels, when we come to Jesus, the Mediator of the New Testament:* who as the head of the Church hath power to ‡ *send forth all those ministring spirits, to minister for them who shall be Heirs of salvation.*

Lastly, we are to take into our consideration, that as in things concerning God, the main execution of our Saviour's *Priesthood* doth consist; so in things concerning man, he exerciseth both his *Prophetical* Office, whereby he openeth the will of his Father unto us, and his *Kingly*, whereby he ruleth and protecteth us. It was indeed a part of § the *Priests* office in the Old Testament, to instruct the people in the Law of God, and yet were ‖ they distinguished from *Prophets:* like as in the New Testament also, ¶ *Prophets* as well as *Apostles*, are made a different degree from ordinary *Pastors* and *Teachers*, who received not their doctrine by immediate inspiration from Heaven; as those other * *Holy men of God* did, *who spake as they were moved by the Holy Ghost.* Whence St. Paul putteth the Hebrews in mind, that *God who † in sundry parts and in sundry manners spake in time past unto the Fathers by the Prophets, hath in these last days spoken unto unto us by his Son* Christ Jesus: whom therefore he stileth ‡ *the Apostle*, as well as *the High Priest of our profession; who was faithful to him that appointed him, even as* Moses *was in all his house.*

* Exod. xxvi. 31. and xxxvi. 35. † Heb. xii. 22, 24.
‡ Ibid. i. 14. § Deut. xxxiii. 10—Hag. ii. 11. and Mal. ii. 7.
‖ Isa. xxviii. 7.—Jer. vi. 13.—viii. 10.—xiv. 18.—xxiii. 11, 33, 34. ¶ Eph. iv. 11. * 2 Pet. i. 21.
† Heb. i. 1, 2. ‡ Ibid. iii. 1, 2.

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Now Moses, we know, had a singular pre-eminence above all the rest of the Prophets: according to that ample testimony which God himself giveth of him. * *If there be a Prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant* Moses *is not so, who is faithful in all mine house: with him will I speak mouth to mouth, even apparently and not in dark speeches; and the similitude of the Lord shall he behold.* And therefore we find, that our Mediator in the execution of his Prophetical office is in a more peculiar manner likened unto Moses: which he himself also did thus foretell. † *The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy Brethren, like unto me; and unto him ye shall hearken. According to all that thou desirest of the Lord thy God in* Horeb, *in the day of the assembly, saying, Let me not hear again the voice of the Lord my God; neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well spoken, that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my Name, I will require it of him.*

Our *Prophet* therefore must be a man raised from among his Brethren the *Israelites*, ‡*(of whom, as concerning the flesh*, he came) who was to perform unto us, that which the Fathers requested of Moses: § *Speak thou to us and we will hear; but let not God speak with us, lest we die.* And yet (that in this also we may see, how our Mediator had the pre-eminence) ‖ when Aaron, and all the children of Israel were to receive from the mouth of Moses all that the Lord had

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* Num. xii. 6, 7, 8. † Deut. xviii. 15, 16, &c. & Acts iii. 22, 23.
‡ Rom. ix. 5. § Exod. xx. 19. and Deut. v. 25, 27.
‖ Exod. xxxiv. 30, 32, 33.

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spoken with him in Mount *Sinai, they were afraid to come nigh him*, by reason of the glory of his shining countenance: so that he was fain to put a *veil* over his face, while he spake unto them that which he was commanded. But that which for a time was thus * *made glorious, had no glory in respect of the glory that excelleth;* and both the *glory* thereof, and the *veil* which covered it, are now abolished in Christ; the veil of whose flesh doth so over-shadow † *the brightness of his glory*, that yet under it we may ‡ *behold his glory, as the glory of the only begotten of the Father;* yea, and § *we all with open face, beholding as in a glass the glory of the Lord, are changed into the same Image, from glory to glory, even as by the Spirit of the Lord.*

And this is daily effected by the power of the Ministry of the Gospel, instituted by the authority, and seconded by the power of this our great Prophet: whose transcendent excellency beyond Moses (unto whom, in the execution of that function he was otherwise likened) is thus set forth by the Apostle. ‖ He is *counted worthy of more glory than* Moses, *in as much as he who hath builded the house hath more honour than the house. For every house is builded by some one: but he that built all things is God. And* Moses *verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after: but Christ, as the Son, over his own house.* ¶ This house of God is no other than *the Church of the living God:* whereof as he is the only *Lord*, so is he also properly the only *Builder*. Christ therefore being both the *Lord* and the * *Builder* of his Church, must be God as well as Man: which is the cause, why we find all the several mansions of this † *great house* to carry the title indifferently of the ‡ *Churches of God*, and the § *Churches of Christ*.

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* 2 Cor. iii. 7, 10, 11, 13. † Heb. i. 3. ‡ John. i. 14.
§ 2 Cor. iii. 18. ‖ Heb. iii. 3, 4, 5, 6. ¶ 1 Tim. iii. 15.
* Mat. xvi. 18. † 2 Tim. ii. 20. ‡ 1 Cor. xi. 16. § Rom. xvi. 16.

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True it is, that there are other ministerial *builders*, whom Christ employeth in that service: this being not the least of those gifts which he bestowed upon men at his triumphant ascension into Heaven, that *he gave not only ordinary *Pastors* and *Teachers*, but *Apostles* likewise and *Prophets*, and *Evangelists*; for the *perfecting of the Saints*, *for the work of the ministry*, *for the edifying of the body of Christ*. Which, what great power is required, he himself doth fully express in passing the grant of this high Commission unto his Apostles. †*All power is given unto me in Heaven and in Earth. Go ye therefore and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.* Amen.

St. Paul professeth of himself, that he ‡ *laboured more abundantly than all* the rest of the Apostles: *yet not I*, saith he, *but the grace of God which was with me*. And therefore although § *according to that grace of God which was given unto him*, he denieth not but that, *as a wise Master-builder, he had laid the foundation*; yet he acknowledgeth that they upon whom he had wrought, were *God's building*, as well as *God's husbandry*. For *who*, saith ‖ he, *is* Paul, *and who is* Apollos, *but Ministers by whom you believed, even as the Lord gave to every man? I have planted*, Apollos *watered: but God gave the increase. So then, neither is he that planteth any thing, neither he that watereth: but God that giveth the increase.*

Two things therefore we find in our great *Prophet*, which do far exceed the ability of any mere Man; and so makes him different from all the ¶ *Holy Prophets, which have been since the world began.* For *first*, we

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* Eph. iv. 11, 12. † Mat. xxviii. 18, 19, 20. ‡ 1 Cor. xv. 10.
§ 1 Cor. iii. 9, 10. ‖ Ibid. iii. 5, 6, 7. ¶ Luke i. 70.

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are taught; that **no man knoweth the Father, save the Son, and he to whomsoever the Son will reveal him:* and that *†no man hath seen God at any time; but the only begotten Son, which is in the bosom of the Father, he hath declared him.* Being in his *bosom*, he is become conscious of his secrets, and so out of his own immediate knowledge, enabled to discover the whole will of his Father unto us. Whereas all other Prophets and Apostles receive their revelations at the second hand, and according to the grace given unto them by the Spirit of Christ. Witness that place of St. Peter, for the Prophets: *‡Of which salvation the Prophets have inquired, and searched diligently, who prophesied of the grace that should come unto you; searching what or what manner of time* THE SPIRIT OF CHRIST WHICH WAS IN THEM *did signify, when it testified before hand the sufferings of Christ, and the glory that should follow.* And for the Apostles, those heavenly words which our Saviour himself uttered unto them, whilst he was among them. *§When the Spirit of Truth is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shew it unto you. All things that the Father hath, are mine: therefore said I, that he shall take of mine, and shall shew it unto you.*

Secondly, all other Prophets and Apostles can do no more (as hath been said) but plant and water; only God can give the increase: they may teach indeed and baptize; but unless Christ were with them by the powerful presence of his Spirit, they would not be able to save one soul by that ministry of theirs. *We ‖as lively stones, are built up a spiritual house:* but, *¶except the Lord do build this house, they labour in*

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*Mat. xi. 27. †John. i. 18. ‡1 Pet. i. 10, 11.
§John xvi. 13, 14, 15. ‖1 Pet. ii. 5. ¶Psal. cxxvii. 1.

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main that build it. For who is able to breath the spirit of life into those dead stones, but he, of whom it is written; * *The hour is coming, and now is,* when the dead shall *hear the voice of the Son of God; and they that hear shall live.* And again: + *Awake thou that sleepest, and arise from the dead; and Christ shall give thee light.* Who can awake us out of this dead sleep, and give light unto these blind eyes of ours; but the Lord our God, unto whom we pray, that he would ‡ *lighten our eyes, lest we sleep* the sleep *of death.*

And as a blind man is not able to conceive the distinction of colours, although the most skilful man alive should use all the art he had to teach him; because he wanteth the sense whereby that object is discernible: so § *the natural man perceiveth not the things of the Spirit of God (for they are foolishness unto him;) neither can he know* them, *because they are spiritually discerned.* Whereupon the Apostle concludeth, concerning himself and all his fellow-labourers, that ‖ *God who commanded the light to shine out of darkness, hath shined in our hearts;* to give *the light of the knowledge of the glory of God, in the face of Jesus Christ: but we have this treasure in earthen vessels; that the excellency of the power may be of God, and not of us.* Our Mediator therefore (who must ¶ *be able to save them to the uttermost that come unto God by him,*) may not want *the excellency of the power,* whereby he may make us capable of this high knowledge of the things of God, propounded unto us by the ministry of his servants: and consequently, in this respect also, must be God as well as Man.

There remaineth the *Kingdom* of our Redeemer: described thus by the Prophet Isaiah. * *Of the increase of his government and peace* there shall be *no end, upon the throne of* David, *and upon his Kingdom; to order it, and to establish it with judgment and with justice, from hence-*

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* John v. 25. + Eph. v. 14. ‡ Psal. xiii. 3. § 1 Cor. ii. 14.
‖ 2 Cor. iv. 6, 7. ¶ Heb. vii. 25. * Isa. ix. 7.

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forth even for ever. And by Daniel: * *Behold, one like the Son of man came with the clouds of Heaven, and came to the Ancient of days; and they brought him near before him. And there was given him Dominion and Glory, and a Kingdom, that all People, Nations and Languages, should serve him: his dominion is an everlasting dominion, which shall not pass away; and his kingdom* that *which shall not be destroyed.* And by the Angel Gabriel, in his embassage to the blessed Virgin. † *Behold, thou shalt conceive in thy womb, and bring forth a Son, and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give him the Throne of his Father* David. *And he shall reign over the house of* Jacob *for ever; and of his kingdom there shall be no end.*

This is that new ‡ David our King, whom God hath raised up unto his § own Israel: who was in Truth, that which he was called; the Son of Man, and the Son of the Highest. That in the one respect, ‖ we may say unto him, as the Israelites of old did unto their David; ¶ *Behold, we are thy bone and thy flesh;* and in the other, sing of him as David himself did; * *The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.* So that the promise made unto our first Parents, that † *the seed of the Woman should bruise the Serpent's head,* may well stand with that other saying of Saint Paul; that ‡ *the God of peace shall bruise Satan under our feet.* Seeing § for this very *purpose the Son of God was manifested* ‖ *in the flesh, that he might destroy the works of the Devil.* And still that foundation of God will remain unshaken: *I* ¶ *even I am the Lord, and beside me there is no Saviour.* * *Thou shalt know no God but me: for* there is *no Saviour beside me.*

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* Dan. vii 13, 14. † Luke i. 31, 32, 33. ‡ Jer. xxx. 9.—Hos. iii. 5.—Ezek. xxxiv. 23. and xxxvii. 24. § Gal. vi. 16.
‖ Eph. v. 30. ¶ 2 Sam. v. 1. * Psalm cx. 1.—Mat. xxii. 43, 44. and Acts ii. 34, 35. † Gen. iii. 15.
‡ Rom. xvi 20. § 1 John iii. 8. ‖ 1 Tim. iii. 16.
¶ Isa. xliii. 11. * Hos. xiii. 4.

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Two special branches there be of this Kingdom of our Lord and Saviour: the one of *Grace*, whereby that part of the Church is governed which is Militant upon Earth; the other of *Glory*, belonging to that part which is Triumphant in Heaven. Here upon Earth, as by his Prophetical Office he worketh upon our Minds and Understanding, so by his Kingly, he ruleth our Will and Affections; **casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.* Where, as we must needs acknowledge, that †*it is GOD which worketh in us both to will and to do*, and that it is ‡he which *sanctifieth us wholly:* so are we taught likewise to believe, that §*both he who sanctifieth, and they who are sanctified, are all of one*, namely of one and the self-same nature; that the sanctifier might *not be ashamed to call* those, who are sanctified by him, his *brethren*. That as their nature was corrupted, and their blood tainted in the first Adam, so might it be restored again in the second Adam; and that as from the one a corrupt, so from the other a pure and undefiled nature might be transmitted unto the heirs of salvation.

The same ‖God that giveth *grace*, is he also that giveth *glory*: yet so, that the streams of both of them must run to us through the golden pipe of our Saviour's humanity. ¶*For since by man* came *death*; it was fit that *by man also* should come *the resurrection of the dead.* Even by that man, who hath said: **Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.* Who then, †shall *come to be glorified in his Saints, and to be made marvellous in all them that believe:* and ‡shall *change this vile body of ours, that it may be fashioned like unto his own glorious body; according to the working, whereby he his able even*

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*2 Cor. x. 5. †Phil. ii. 13. ‡1 Thes. v. 23.
§Heb. ii. 11. ‖Psal. lxxxiv 11. ¶1 Cor. xv. 21.
*John vi. 54. †2 Thes. i. 10. ‡Phil. iii. 21.

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to subdue all things unto himself. Unto him therefore that hath thus **loved us, and washed us from our sins in his own blood, and hath made us Kings and Priests unto God and his Father; to him be glory and dominion for ever and ever, Amen.*

* Rev. i. 5, 6.

I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord.—Phil. iii. 8.

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TO THE

PUBLIC.

THE Editor of the foregoing Work, (Mr. F. W. Humphreys of Caerphilly, Glamorganshire) not desiring to make this little Publication a means of private emolument, has added the following Extract from the Author's Body of Divinity; which he sincerely hopes will meet the satisfaction of every Reader, while it is made eminently useful to IMMORTAL SOULS.

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THE

MAIN BENEFITS

WHICH

CHRISTIANS RECEIVE

BY THEIR

COMMUNION WITH CHRIST.

Justification and Glorification, Rom. viii. 30.

BY the one whereof we have our persons accepted, and new relations between God and us established; by the other, our nature reformed, and new obedience wrought in us. Whereof this latter is but begun in this life, and is called *Sanctification;* and perfected in the life to come; which most usually hath the term of *Glorification:* of which in its proper place.

What is Justification?

Justification is that sentence of God, whereby he of his grace, for the righteousness of his own Son, by him *imputed* unto us, and through faith *apprehended* by us, doth free us from sin and death, and accept us as righteous unto life. *Rom.* viii. 30, 33, 34. 1 *Cor.* i. 30. *Phil.* iii. 9. For hereby we both have a deliverance from the guilt and punishment of all our sins; and being accounted righteous in the sight of God, by the righteousness of our Saviour Christ imputed

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unto us, are restored to a better righteousness than ever we had in Adam.

I perceive your Answer needs further explaining, First, why call you Justification a sentence?

That thereby we may be informed, that the word to justify doth not in this place signify to make just by infusing a perfect righteousness into our natures; (that comes under the head of a sanctification begun here in this life, which being finished, is Glorification in heaven:) but here the word signifieth to pronounce just, to quit and discharge from guilt and punishment: and so it is a judicial sentence opposed to condemnation. *Rom.* viii. 34, 35. *Who shall lay any thing* (saith Paul) *to the charge of God's elect? It is God that justifieth; who shall condemn?* Now as to condemn is not the putting any evil into the nature of the party condemned, but the pronouncing of his person guilty, and the binding him over unto punishment: so justifying is the Judge's pronouncing the Law to be satisfied, and the man discharged and quitted from guilt and judgment. Thus God, imputing the righteousness of Christ to a sinner, doth not account his sins unto him; but interests him in a state of as full and perfect freedom and acceptance, as if he had never sinned, or had himself fully satisfied. For though there is a power purging the corruption of sin, which followeth upon justification; yet it is carefully to be distinguished from it: as we shall further shew hereafter.

This for the name of Jusification: but now for the thing itself; what is the matter first of our Justification?

The matter of justification, or that righteousness whereby a sinner stands justified in God's sight, is not any righteousness inherent in his own person and performed by him; but a perfect righteousness inherent in Christ, and performed for him.

What righteousness of Christ is it, whereby a sinner is justified?

Not the essential righteousness of his divine nature:

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But—First, the absolute integrity of our human nature, which in him our head was without all guile. *Heb.* vii. 26.

Secondly, the perfect obedience which in that human nature of ours he performed unto the whole law of God; both by *doing* whatsoever was required of us, *Mat.* iii. 15. And by *suffering* whatsoever was deserved by our sins. 1 *Pet.* ii. 24. For he was made sin, and a curse for us; that we might be made the righteousness of God in him. 2 *Cor.* v. 21.

What is the form of our justification, and that which makes this righteousness so really ours, that it doth justify us?

The gracious imputation of God the Father, accounting his Son's righteousness unto the sinner, and by that accounting, making it his to all effects, as if he himself had performed it.

But how can Christ's righteousness be accounted ours? is it not as absurd to say that we are justified by Christ's righteousness, as that a man should be fed with the meat another eats? or be warmed with the clothes another weareth? or be in life and health with the life and health of another.

No, doubtless: because this righteousness is in Christ, not as in a person severed from us, but as in the head of our common nature, the second Adam: from whom therefore it is communicated unto all who, being united as members unto him, do lay claim thereunto, and apply it unto themselves. *Rom.* v. 19. and x. 4. For if the sin of Adam, being a man, were of force to condemn us all, because we were in his loins, he being the head of our common nature; why then should it seem strange, that the righteousness of our Saviour Christ, both God and man, should be available to justify those that are interested in him? especially considering that we have a more strict conjunction in the spirit with him, than ever we had in nature with Adam. And although it be not fit to measure heavenly things by the yard of reason; yet it is not unreasonable,

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that a man owing a thousand pounds, and not being able of himself to discharge it, his creditor may be satisfied by one of his friends.

If Christ have paid our debt, how then are we freely justified by grace?

It is both of grace that Christ is given unto us, and also that his righteousness apprehended by faith is accounted ours. It is true that the justification of a sinner, considering the case as it is between the Father and Christ, no man dare call it free; (no, the price of our Redemption was the deepest purchase that the world ever heard of) but whatever it cost Christ, it cost us nothing: and so to us it is freely of grace from Christ. Yea and to us it is freely grace from God the Father too. Not because he acquits us without a full satisfaction to his justice, or accepts that for perfect righteousness which is not perfect righteousness: but because he receives full satisfaction from the hands of a surety, and that surety being his own Son; where as he might have challenged the uttermost farthing at our hands, who were the principals; and then there had been no possibility for us to have been delivered.

What gather you from this doctrine of Justification by CHRIST'S righteousness?

1. To condemn the proud opinion of those, who seek justification by their own works and righteousness inherent in themselves: whereas though being accepted, we must in thankfulness do all we can for God; yet when all is done, we must acknowledge ourselves unprofitable servants: the only matter of our joy and triumph both in life and death, must be the imputation of Christ's righteousness. Not our persons, nor the best actions of the holiest men, dare appear in God's presence, but in his name and merit who consecrates all, the Lord Jesus.

2. We may here take notice, that there is no comfort to a Christian soul like that which floweth from this Well of salvation, this sweet doctrine of Justification. 1. Here we have assurance of the sufficiency of our Redemption. The soul must be thoroughly

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acquitted, that is stated in such a righteousness; that debt must be fully discharged that had such a price laid down for it: our sins though never so great, cannot weigh down his righteousness and merit, *Rom.* viii. 33. and God having accepted his Son's righteousness for us, will not hold us any longer trespassers, but he disables his own justice from making any further demand. 2. Hence nothing comes upon the Saints from God's revenging justice, but all our corrections are medicinal from God's fatherly love; to purge out that sin out of our nature, which he hath already pardoned to our persons. 3. Lastly, this doctrine may be great comfort to weak Christians in the midst of their troublesome imperfections, and sense of their weak measures of Sanctification: to consider that the righteousness that is inherent in themselves, is not the matter of their justification, or that which must appear before God's presence to be pleaded. The righteousness of Christ is compleat and perfect; that is our main joy and crown of rejoicing to be found in Christ, not having our own righteousness, but that which is in him, and made ours by God's gracious account.

But how is this great benefit of Justification applied unto us, and apprehended by us?

This is done on our part by faith alone; and that not considered as a virtue inherent in us, working by love; but only as an instrument or hand of the soul streched forth to lay hold on the Lord our righteousness, *Rom.* v. 1. and x. 10. *Jer.* xxiii. 6. So that faith justifieth only relatively, in respect of the object which it fasteneth on, to wit, the righteousness of Christ, by which we are justified: Faith being only the instrument to convey so great a benefit unto the soul, as the hand of the beggar receives the Alms.

Forasmuch as it standeth us much in hand, to know what this faith is, whereby we have profit by Christ's Redemption: declare how many ways the word Faith *is taken in the Scriptures?*

Sometimes it is taken for true and faithful dealing

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between man and man, both in word and deed; called Fidelity or Faithfulness: (as *Mat.* xxiii. 23. *Acts* ii. 10. 1 *Tim.* v. 12. 1 *Pet.* v. 12.) But of that faith we are not here to speak. Sometimes it is taken for the faith (or fidelity) of God towards man: but that also is besides our purpose. Here we are to treat of man's faith toward God: and that word Faith is also taken two ways:

1. For the object to be apprehended, or things to be believed; even the whole doctrine of faith, or points of Religion to be believed. (as *Acts* vi. 7. and xiii. 8. *Rom.* i. 5.—iii. 31.—xii. 3, 6. and xvi. 26. *Gal.* i. 22. and iii. 2, 5, 23. 1 *Tim.* i. 2. and iv. 1. *Jude ver.* 3.)

2. For the action apprehending or believing the same, viz. that work of God in man, whereby he giveth assent or credence to God in his word; yea, and applieth that which any way concerneth him in particular, how otherwise general soever it be. (as *Rom.* x. 17.) And this faith is set out by two names, *Heb.* xi. 1. *the substance of things hoped for*, and, *the evidence of things not seen;* by the first, meaning that, whereas God in his word hath made promise of things which are not presently enjoyed, but only hoped for, they being not in *esse*, but in *posse;* yet faith doth after a sort give them a present subsisting or being, as if they were in *esse;* by the second, meaning that whereas many of the promises are of things so far out of the reach of man, that they are both invisible to the eye, and unreasonable or imposible to the sense or understanding of man; yet faith is the very evidence of them, and that which doth so demonstrate them unto us, that by it (as through a perspective glass) we as clearly discern them, as if they were even at hand.

How many kinds of Faith be there?

Although there be but one true saving Faith: (*Eph.* iv. 5.) yet of Faith there are two sorts.

1. Such as is common to all; which all men have or may have.

2. That which no man hath or can have but the elect: it being proper to them. 2 *Thes.* iii. 2. *Rom.* xi. 32. *Tit.* i. 1. 2 *Cor.* xiii. 5.

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How many sorts be there of the common Faith?

Two: Ordinary and Extraordinary. And of the Ordinary, two also: that which we call Historical, and that we call Temporary Faith.

What is an Historical Faith?

It is a knowledge and persuasion of the truth of God's word, concerning the letter and story of it: as that there is one only God, and in the Godhead a Trinity in Unity; that Jesus Christ is the Saviour of the world, &c.

What is a Temporary Faith?

It is a joyful entertaining of the promises of the Gospel with some seeming confidence: which yet is but vanishing, uncertain, and not rooted; lasteth but for a time, and then comes to nothing. *Mat.* xiii. 20, 21. *Luke* xviii. 3, 14.

What is that common faith which you call Extraordinary?

It is the faith of miracles: which is the cleaving to some special and singular promise; either for the doing of some extraordinary effect, or for the receiving of some outward good, after an extraordinary manner. 1 *Cor.* xiii. 2. *Mat.* xxi. 2. and vii. 22. *Mark* ix. 3. *Acts* xiv. 9. *Luke* xvii. 19.

By this kind of faith, Judas might work miracles as well as the other Disciples; and by this Faith, many might be healed by our Saviour in their bodies, who were not healed in their souls.

What now is true saving faith, Which none have but the elect; it being proper to them?

It is such a firm assent of the mind to the truth of the word, as flows into the heart, and causeth the soul to embrace it as good, and to build its eternal happiness on it.

What is that which you make the object of saving faith?

The general object of true saving Faith, is the whole truth of God revealed: but the special object of Faith as it justifieth, is the promise of remission of sins by the Lord Jesus. For as the Israelites, by the same

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eyes by which they looked upon the brazen Serpent, they saw other things; but they were not healed by looking upon any thing else, but only the brazen Serpent: so, though by the same Faith whereby I cleave to Christ for remission of sins, I believe every truth revealed; yet I am not justified by believing any truth, but the promise of Grace in the Gospel.

Open the nature of this saving and justifying Faith somewhat more fully.

Justifying Faith may be considered two ways; either as God works it in man's heart, or else as man's heart works by it towards God again. For first, God enables man to believe; and then he believes by God's enabling.

In the first respect, Faith is said to be God's gift, *Eph.* ii. 8. *Phil.* i. 29. And it is the greatness of God's power, that raiseth man's heart unto it. *Eph.* i 19.

In the second respect man is said to believe, *Rom.* x. 10. and to come to Christ. But he believes by God's enabling him to believe; and he comes by God's causing him to come. *John* vi. 44. *No man can come unto me except the Father draw him*, saith our Saviour.

What doth God work in man when he gives him Faith?

First, he enlighteneth the understanding to see the truth and preciousness of the rich offers of grace in the Lord Jesus 1 *Cor.* ii. 11, 12, 14. *John* i. 5. *Ibid.* xii. 39. *Ibid.* vi. 45. *Mat.* xvi. 17. *Acts* xxvi. 18.

Secondly, he enables the will to embrace them, and reach all the desires of the soul after them, and rest and build eternal comfort on them. The things of God, as they are foolishnes, to man's natural judgment; so they are enmity to his natural will. And therefore when God gives faith, he gives a new light to the understanding, and new motions and inclinations to the heart. As the Covenant of Grace is; *I will give them a new heart*, *Ezek.* xxxvi. 26. It must be a mighty power to turn the heart of a man upside down, and cause him to pitch all the desires of the soul upon a supernatural object. *John* vi. 44.

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What gather we from hence?

First, the folly of those who persuade the multitude to rest in a blind Faith, which they call implicit; telling them that it is enough for them to believe as the Church believes, though they know not what the Church believes, nor who the Church is: whereas the Scripture teacheth us, that Faith comes by hearing; that is, by hearing the blessed promises of Grace offered to the people. *Rom.* x. 14, 17. Faith doth not consist in darkness and ignorance; but knowledge is an ingredient of it, *John* xii. 39. and therefore sometimes put for it, *John* xvii. 3. *Isa.* liii. 11. Where God doth work Faith, there he gives a saving light to the understanding, though in divers measures and degrees. As there are weak measures of Faith, so weak measures of knowledge and apprehensions in saving mysteries: but no man can build upon God's gracious word and promise, for the truth and reality of what he speaks, without he knows what he speaks.

Secondly, we may here learn that Faith doth not consist only in the understanding, or only in the will, but in the whole soul: the whole intelligent nature is the seat of Faith. And therefore either faith is not a supernatural gift of God, or else they speak ungraciouly of God's grace in the work of Faith, who attribute no more to God than the renovation of man's understanding, and revealing those things to him, which by nature he could not see; leaving the action of consenting and embracing by Faith the things revealed to man's free will: so sharing the business of believing between God and man; the enlightening of the understanding shall be God's, but the inclining of the will must be a man's own, any further than it may be invited by moral persuasion. But the Scripture every where shews faith to be such a transcendent and supernatural gift, as far exceeds all natural power to produce or reach unto. God doth all in this high business by his powerful Spirit and supernatural grace.

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But how then is it said, that man believeth, man receiveth Christ, man comes unto him?

These phrases and the like shew what man doth when faith is wrought in him, how his soul acts by it, and exerciseth this excellent habit received. And it is thus. 1. By God's teaching him he understands; by God's enlightening his mind he sees the excellency of the Lord Jesus, and firmly assents unto the word of grace as true; that indeed Christ is the only blessed Saviour, and that all the promises of God in him are *yea* and *amen*. 2. By God's changing and enabling his will he wills; by God's sanctifying his affections he loves and embraceth; by God's printing and sealing them on his heart he possesseth and closeth with Christ, and the precious promises of mercy in him, and embraceth the tenor of the Gospel as the sweetest and happiest tidings that ever sounded in his ears, and entertains it with the best welcome of his heart, and placeth his eternal happiness on this Rock of salvation.

Put now all these together.

They all shew that faith is nothing else but a supernatural action and work of God in man, whereby man's heart, that is, all the powers of man's soul move as they are first moved by GOD. So that the action of man in believing, is nothing but his knowing of heavenly things by God's revealing them, and causing him to know them; his willing them and embracing them by God's enabling him to will and embrace them. Thus the motion of man's heart to Christ, being moved by God, is called man's believing with the heart: even as a wheel which of itself cannot move, yet being moved by a higher wheel doth move; which motion though it be but one, yet is said to be the motion of two, that is, of the Mover and of the thing moved.

It seems then that justifying faith consists in these two things, viz. *in having a mind to know Christ, and a will to rest upon him,*

Yes: whosoever sees so much excellency in Christ that thereby he is drawn to embrace him as the only Rock of salvation, that man truly believes to Justification.

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But is it not necessary to Justification, to be assured that my sins are pardoned, and that I am justified?

No: that is no act of faith as it justifieth, but an effect and fruit that followeth after Justification. For no man is justified by believing that he is justified; for he must be justified before he can believe it: and no man is pardoned by believing that he is pardoned; for he must be pardoned before he can believe it. But faith as it justifieth, is a resting upon Christ to obtain pardon, the acknowledging him to be the only Saviour, and the hanging upon him for salvation. *Mat.* xvi. 16. *John* xx. 31. *Acts* viii. 37. *Rom.* x. 9. 1 *John.* iv. 15. and v. 1, 5.

It is the direct act of faith that justifieth; that whereby I do believe: it is the reflect act of faith that assures; that whereby I know I do believe; and it comes by way of argumentation thus.

Maj. *Whosoever relieth upon Christ the Saviour of the world for Justification and pardon; the word of God saith, that he by so doing is actually justified and pardoned.*

Min. *But I do truly rely upon Christ for Justification and pardon.*

Concl. *Therefore I undoubtedly believe that I am justified and pardoned.*

But many times both the former propositions may be granted to be true; and yet a weak Christian want strength to draw the conclusion. For it is one thing to believe, and another thing to believe that I do believe: it is one thing for a man to have his salvation certain, and another thing to be certain that it is certain.

How then doth the soul reach after Christ in the act of justifying?

Even as a man fallen into a river and like to be drowned, as he is carried down with the flood espies the bough of a tree hanging over the river, which he catches at and clings unto with all his might to save him; and seeing no other way of succour but that,

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ventures his life upon it: this man so soon as he had fastened upon this bough is in a safe condition, though all troubles, fears and terrors are not presently out of his mind, until he comes to himself and sees himself quite out of danger; then he is sure he is safe, but he was safe before he was sure. Even so it is with the believer. Faith is but the espying of Christ as the only means to save, and the reaching out of the heart to lay hold upon him. God hath spoke the word and made the promise in his Son: I believe him to be the only Saviour, and remit my soul to him to be saved by his mediation. So soon as the Soul can do this, God imputeth the righteousness of his Son unto it, and it is actually justified in the Court of Heaven, though it is not presently quieted and pacified in the Court of Conscience: that is done afterwards, in some sooner, in some later, by the fruits and effects of Justification.

FINIS.

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